

Men's Conference Planned Monday



Dr. George Schroeder



Dan McBride

The annual Mississippi Baptist Men's Conference will be held at Jackson's First Baptist Church Monday afternoon and evening, Nov. 10, one day prior to the opening of the Mississippi Baptist Convention on Nov. 11.

Dr. George W. Schroeder, executive secretary of the Baptist Brotherhood Commission, Memphis, will be the principal speaker at the inspirational evening session, to begin in the church auditorium at 7:30 o'clock.

Sidney Parker, Magee, president of the Men's Conference, will be in the chair.

Special music will be rendered by the handbell choir of First Baptist Church, Calhoun City, under direction of Mrs. Bill Baker and the Baptist Men's Quartet of First Baptist Church, Holly Springs.

At 5:45 p.m. the annual banquet will be held at Parkway Baptist Church with Dan McBride, musical satirist of Wilmer, Texas, as the principal program personality.

Mr. McBride, assistant pastor of First Baptist Church, Wilmer, who sings his own accompaniment as he plays the guitar, is in wide demand throughout the Southern Baptist Convention.

Fun, food and fellowship will be featured at the banquet, according to Rev. E. L. Howell, director of the Brotherhood Department of the Mississippi Baptist Convention Board.

The men's conference is related to the convention through the Brotherhood Department.

Tickets to the banquet are \$1.50 each and can be secured through the Department, P. O. Box 530, Jackson, Miss. 39205.

The afternoon session will begin at 3:30 in the chapel of First Baptist Church with Paul Harrell, department associate, presiding.

Frank Lawton, associate in the Brotherhood Commission, Memphis, will speak on "Missions In the Making" and lead the Royal Ambassador emphasis.

Musical interlude will be given by (Continued on page 3)

'Camille's' Jolt Stirs Relief Fund Discussion

By Dallas Lee

ATLANTA (BP) — Hurricane Camille's Gulf Coast devastation shook loose some new thinking here about the most effective way to administer the Southern Baptist Home Mission Board's \$250,000 disaster relief fund.

Many Baptist people locally responded with leadership and compassion after the storm bombed the Mississippi and Louisiana coastlines and flooded parts of Virginia last August.

Denominational resources, however, were stalled by confusion, poor communication and lack of coordination according to T. E. Carter of the Home Mission Board.

"Disasters present an opportunity for Baptists to act out the gospel of Christ in meaningful ways of helpfulness," Carter said. "Time and again Baptists have done just this since Hurricane Camille.

"Yet at the same time one of our greatest problems is that other Baptists will not do anything with anybody except other selected Baptists or Baptist property, and thereby miss one of life's most unique ways of witnessing for Christ through concrete expressions of love, compassion and concern," Carter said.

If the denomination is to be effective in disaster relief work, Carter observed it must minister to any who are in need and must cooperate with others who deal with disasters.

Carter is exploring the possibility of a relationship with the American Red Cross, which would establish the fact of Baptist availability in the time of crisis, provide standing credentials to Baptist officials to enter

disaster areas, and possibly even result in a standing assignment for the denomination in times of disaster.

If this works out, Carter said, at least some of the denomination's disaster relief resources will be set in motion by the disaster itself instead of awaiting decisions based on post-disaster communications.

As it stands now, there seems to be some question whether or not Home Mission Board relief action is governed by the state agreements that define other mission actions within state convention territories.

"We should not have to be asked to go into action in a disaster but should have well-developed procedures for keeping informed and for activating the disaster program," Carter said.

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'Camille' Gifts Reach \$636,723; Saigon Church Sends \$100.00

Hurricane Camille relief offerings being sent through the Mississippi Baptist Convention Board reached \$636,723.37 as of Oct. 31.

This is an increase of \$16,757.36 since the last report given on Oct. 29.

Large gifts from out of state since the last report include the following:

Northern Plains Baptist Convention, Rapid City, S. C., \$2,023.40; Rolling Springs Baptist Church, Spartanburg, S. C., \$500.00; Home Mission Board, \$1,037.53 (additional).

A check for \$100.00 has been received

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Baptists' Biggest Week-Nov. 10-13

Mississippi Baptists' "Biggest Week of the Year" will be observed next week, Nov. 10-13, with the meeting of the State Convention and its related gatherings.

The one hundred thirty-fourth session of the body will get underway Tuesday morning at 9:15 in Jackson's First Baptist Church and close with a gigantic youth program Thursday night in the Mississippi Coliseum.

Dr. Jess Moody, pastor of First Baptist Church, West Palm Beach, Fla., and one of the outstanding speakers in the Southern Baptist Convention, will be the featured youth night speaker.

The Coliseum has been filled to overflowing the past few years for this service and the same is expected again this year.

The convention this year will be highlighted by a series of outstanding messages, presentation of reports and the consideration of a record high Cooperative Program budget of \$4,250,000.

Soloist will be Mrs. Martha Branham, of Dallas, who is a favorite in the state, having appeared numerous times before.

The principal speakers will include Dr. Carl Bates, pastor of First Baptist Church, Charlotte, N. C.; Dr. Robert E. Naylor, president of Southwestern Baptist Seminary, Fort Worth, Texas; Dr. Thomas Field, pastor of First Baptist Church, Springfield, Mo.; Dr. Glendon McCullough, secretary, department of missionary personnel, Southern Baptist Home Mission Board, Atlanta; Dr. Henry Allen Parker, pastor of First Baptist Church, Orlando, Fla.; Dr. Darold Morgan, pastor of First Baptist Church, Dallas and Dr. W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention Board, Jackson.

Lieut. Governor Charles L. Sullivan, of the State of Mississippi will welcome the convention to Jackson.

The opening Tuesday morning session will be one of the highlights with Dr. John G. McCall, of Vicksburg, convention president, scheduled to be in the chair.

Dr. McCall will bring the keynote address with the convention sermon to be given by Dr. Bill Causey, pastor of Parkway Baptist Church, Jackson.

Other features of this session will include the introduction of new workers, committee reports, consideration (Continued on page 3)

In the background of the lower half of this page is a photo of the First Baptist Church, Jackson, where the Convention sessions will be held.



Dr. John G. McCall



Mrs. Martha Branham



Dr. Bill Causey



Lt. Gov. Charles Sullivan

SUGGESTED Order Of Business Mississippi Baptist Convention

November 11-13, 1969
First Baptist Church, Jackson, Mississippi
Tuesday Morning

- 9:15 Prelude
- Organist — Hazel Chisholm
- Pianist — O. D. Randall
- 9:30 Musical Meditation — Martha Branham
- 9:35 Scripture Reading — Robert Barnes
- Prayer — W. B. Rives
- 9:40 Song and Praise — Jerry Talley
- 9:50 Organization of Convention
- Call to Order
- Recognition of Messengers
- Report of Committee on Order of Business
- Welcome to Jackson — Lt. Gov. Charles Sullivan
- 10:20 Presentation of New Secretary—W. Levon Moore
- 10:25 Introduction of New Workers
- Pastors
- Music & Education Directors
- Supts. of Assoc. Missions
- Directors of Student Work
- State Workers

(Continued on page 2)

Graham Foresees New Test Of School Prayer Issue

BOSTON (RNS)—Evangelist Billy Graham has urged another court-test of the public school prayer issue.

Pointing out that the U. S. Supreme Court hadn't said "no" to all prayer in the schools, he advocated both prayer and Bible reading in the classrooms.

Mr. Graham gave a press conference before speaking at the inauguration of Dr. Harold J. Ockenga as president of Gordon College and Gordon-Conwell Theological Seminary.

While the famed Baptist preacher described the Oct. 15 Moratorium Day as a sign of "very deep distress" about the Vietnam war, he claimed many of the demonstrators were basically in support of the Administration position.

He also deferred comment on Vice President Agnew's criticism of the Oct. 15 protesters, called for taxation of church property used for business, and spoke on dissent in the Roman Catholic Church, the role of women, and dissatisfaction with the institutional church.

Although he said he couldn't predict how the judicial system would handle a second go-round with the school prayer issue, he warned: "Let there be a national crisis. . . and there'll be prayers in the school room, regardless of what the Supreme Court says."

Mr. Graham said he hadn't read the Vice President's text which scored anti-war protesters, and would defer comment until he saw what was actually said.

The evangelist told newsmen he believes churches should be "taxed" where they're engaged in business. I'm not prepared to say they should be taxed on property used for religious activities."

Asked to comment on growing dissent in the Catholic Church, Mr. Graham remarked, "I doubt if the door opened by the Second Vatican Council will ever be closed. It's given great freedom to many Roman Catholic churchmen to have fellowship with Protestants — and vice versa."

Though not commenting specifically on an authority crisis in the Catholic Church, Mr. Graham said he "would

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Dr. Jess Moody

O'Hair Suit Is Opposed By POAU

WASHINGTON, D. C. (CSNS) — The general counsel of Americans United for Separation of Church and State has been instructed to intervene for the organization in a lawsuit filed by Madalyn Murray O'Hair which challenges prayer and Bible reading by Spacemen Col. Frank Borman and Major William Anders while engaged in the Apollo 8 space flight to and around the moon.

The announcement was made by Glenn L. Archer, executive director of the organization. Mr. Archer's comment is as follows:

"This is preeminently a 'free exercise of religion' case. We believe as the Supreme Court of the United States has repeatedly held that individuals must not be inhibited in the profession and expression of their religious belief.

The Supreme Court never barred such free exercise of religion in public school classrooms or anywhere else. The Court did bar coerced religious exercises carried out under compulsory attendance laws, but voluntary prayers were not affected.

"When the astronauts gave this picturesque expression of their faith they were but asserting a freedom which inheres to them not only on earth but everywhere in the universe. Had they been under official orders compelling them to perform religious exercises, the matter would have been entirely different.

This was not the case. They were doing what they wanted to do, what they freely chose to do.

"It will be recalled that the Russian astronauts commented that they had not seen God anywhere during their flight. This was their own (Continued on page 2)

Criswell Discusses 'The Dilemma of a Southern Baptist'

(Editors Note: The following address was delivered by Dr. W. A. Criswell, President of the Southern Baptist Convention, at the annual meeting of the Executive Committee of the SBC in late September. The message was so important, that we felt it should be published. Since copies were not available, we purchased a taped copy, and are reproducing it as it was delivered. We have received permission from Dr. Criswell to publish it.)

I want to talk to you about being a Baptist, my greatest dilemma. This is to be a report of the president, what he thinks, what he feels, and what he thinks he sees, so I could call it a dilemma of despair, a dilemma of grief, or my greatest dilemma of being a Baptist, or how far do you compromise what you believe in order to stay together.

There are developments in the Christian world that I never dreamed of as a boy. I have a clipping here to the effect that Birmingham University in England has a new chaplain. He is 30 years old David Hart, and his assignment is to meet the spiritual needs of a university's more than 6,000 students. But the interesting fact about the chaplain is, as this article says, that he doesn't believe in God, and he is quoted as saying, "In the accepted religious sense I don't believe in God. I believe life has a purpose, but I'm still looking for the answers." And he has promised never to mention the word "God" at the university, but he is going to be "one of the fellows." This is the new day and the new theology and the new inclusivism. Isn't that something?

Compromises

There are compromises that are a

part, an inevitable and an inexorable part, of the pattern of all of life. You have those compromises daily in your own life. If you are married you compromise many of the things that you personally might like to do. Otherwise, you ought not to get married. If you're to have your way all the time, you ought to be like Alma Hart, (laughter) Isn't that right? There's nobody you have to ask, or report to, or budget with; you just live your own free glorious life.

Same thing at school. When you go to school you give up some of your liberties. When you go to work, you have a boss or you have fellow workers. We live in a pluralistic society in our nation. There are red, yellows, black and white people, and whether we like it or not, we have to live with those people. We have Jews and Catholics and Protestants and Baptists,

and however much I may not be a Catholic or a Jew, I must learn to live with them. We have Socialists and Republicans and Democrats and all legislation, all of it, is compromise. You have men who believe this, and men who believe that, and men who lobby for that, and all laws that are passed — all of them — are products of compromise.

Paralytic Complexes
We have an increasing pluralistic complexion in the Southern Baptist Convention. There are among us liberals and conservatives and fundamentalists, and there are open communists and close communists and alien immigrants. There are those who want greatly to emphasize the social responsibilities that all Christians we ought to assume, and there are those who would emphasize the evangelistic side and the missionary

soul winning side of the Gospel.

The question is rightly asked, "How long can America stay together?" There are centrifugal forces that seek to pull it apart. In the days of the 1860's there was a contest in war, whether the Union would abide or not, and we can ask that same question about the Southern Baptist Convention. How long can it stay together? And that's what I want to talk about tonight.

The Southern Baptist Convention is a doctrinal concept. I know that, because every time I have heard a discussion about changing the name of the Southern Baptist Convention, always, and with emphasis, we are told that the Southern Baptist Convention is not a geographical concept; it is a doctrinal commitment. Southern Baptist Convention refers to a people, a (Continued on page 3)

FMB Adopts \$33,000,000 Budget: Adds To Overseas, Home Staffs

Among actions taken by the Southern Baptist Foreign Mission Board, in its annual meeting in Richmond, Va., October 13-15, are the following:

1. Adopted a budget of \$33,320,557 for 1970, the largest in its 124-year history and \$1,218,438 more than the budget for 1969.

2. Appointed 19 career missionaries and employed two missionary associates.

3. Elected the following officers for 1969-70: M. Hunter Riggins, Jr., businessman, Poquoson, Va., president; Rev. Drew J. Gunnells, Jr., pastor of Eastern Hills Baptist Church, Montgomery, Ala., first vice - president; and reelected Rev. V. Allen Gaines, pastor of Chamberlayne Baptist Church, Richmond, second vice-president; Dr. John L. Moran, pastor of Churchland Baptist Church, Portsmouth, Va., recording secretary; and Miss Elizabeth Minshew, of the Board staff, assistant recording secretary.

4. Elected Rev. W. L. (Wimpy) Smith, executive secretary of Texas Baptist Men, affiliate to The Baptist General Convention of Texas, associate secretary for missionary personnel. A former missionary to Argentina, he will succeed Dr. Samuel A. DeBord, who was elected director of promotion at the Board's August meeting.

5. Elected Ione Gray, director of press relations, to the newly - created position of international editor and writer.

6. Voted to establish a Baptist Press bureau at Board headquarters, effective January 1.

7. Approved on a permanent basis the medical reception program that it had initiated in April, 1968, for a two-year trial period. This program enables up to four Baptist medical and dental students to serve each year in Baptist medical institutions overseas for externships lasting eight to 10 weeks.

8. Voted to hold a meeting, including an appointment service for new missionaries, March 11-12, 1970, in Lakeland, Fla., at the invitation of Southside Baptist Church of that city.

O'Hair Suit ---

(Continued from page 1)
action freely expressed. Col. Borman and Major Anders felt differently and reacted differently.

Why should the time be acceptable and the other banned? The courts should not interfere with the free exercise of religion which is guaranteed by the First Amendment.

If freedom of religion means anything, it means freedom to recognize the Creator anywhere in His Universe and the moon may be the most peaceful part of His Universe."

The Board also voted to hold a similar meeting in Louisville, Ky., in 1971, exact date to be determined. The next meeting of the full, 68-member Board in Richmond is scheduled for April, 1970.

The Board meets 11 times a year. For the continuous transaction of business, members from the Richmond area meet regularly, with state members attending as they can, at Board headquarters. The full Board meets at least three times a year, in April, October, and in the summer at one of the Southern Baptist Convention assemblies.

Cauthen Outlines Budget

In his report to the Board, Dr. Baker J. Cauthen, executive secretary, enumerated some details of the 1970 budget of \$33,320,557. It provides for an operating budget of \$27,810,337.39 and a capital budget of \$4,859,206, leaving a margin of safety of \$851,013.61. "This margin is very important," Dr. Cauthen said. "It is considered a special contingency fund to be used only by Board action."

The largest item in the operating budget, \$14,148,891.55, is for salaries and maintenance of missionaries. "This money is spent for salaries, children's allowances, cost - of - living supplements, travel to and from the mission fields, furlough allowances, outfit and refit allowances, rent, education of missionary children, and medical and other expenses," Dr. Cauthen explained.

The largest amount for any single program of work is \$3,000,891 for evangelism and church development. The second is \$1,921,598.99 for

schools, from kindergartens through senior colleges and theological seminaries.

The three largest allocations for Baptist work in separate countries are \$2,638,303 for Brazil, \$1,822,062 for Nigeria, and \$1,346,510 for Japan.

Funds to undergird this budget are provided from two chief sources: the Cooperative Program and the Lottie Moon Christmas Offering. "Continued growth in foreign mission outreach is dependent upon steady increase from both these sources," Dr. Cauthen said.

"Vital as the 1970 budget is, it is exceeded in significance by the dedication of life represented by the missionaries who were appointed. We are grateful to the Lord that the outlook for appointments is excellent. We are hopeful of closing 1970 with as many, if not more, appointments than the record 247 in 1968. The number thus far in 1969 is 211."

'Camille's Jolt Stirs HMB Relief Fund Discussion

(Continued from page 1)

"The Red Cross had long recognized the need for cooperation from other organizations in carrying out its responsibilities and seeks to serve as a channel for the generosity of the American people," he added.

The Southern Baptist Executive Committee's administrative committee, which originated the request in 1966 for the disaster fund to be established, is appointing a subcommittee to work with the Home Mission Board to review the policy.

Chairman R. F. Smith of Durham, N. C., agreed with Carter's concern for fast, cooperative response.



"In-Service" Groups Visit Baptist Building

TWO CLASSES in religious education from Baptist colleges recently visited the Baptist Building in Jackson along with other Baptist points of interest. Those visits were made under the "in-service" training in Baptist life and work program sponsored through the Cooperative Missions Department and directed by Therman Bryant, department associate. Top photo shows group from Mississippi College led by Dr. Norman O'Neal, professor of religious education. Lower picture shows group from Blue Mountain College led by Dr. James L. Travis, professor of Bible.

"We've got a tremendous organization but we can't seem to get it off the ground when we need it," he said. "We need to be plugged into other disaster agencies and be ready to move. As it is now, we can't do that." Smith said he did not think the agreements state conventions have with denominational agencies, in which both parties must make decisions on mission activity, were workable for disaster relief.

"We need to respond immediately," he said, "and we need to put people before property."

The \$250,000 fund was used in 1967 to provide about \$50,000 for Baptists in the flooded Fairbanks, Alaska area. Most of the money was used for church buildings, although some went to give relief to the families of Baptist pastors.

Last August, \$5,000 was sent immediately to both the Mississippi and Louisiana Baptist conventions, and more was available on request from the state conventions. Mississippi Baptists later requested and received \$50,000 more.

Virginia Baptists, who had to contend with severe flooding due to Camille, did not request money although the fund was available to them.

Lincoln County Association adopted the following resolution on Oct. 24:

"Whereas, due to Hurricane Camille, Gulfshore Baptist Assembly and Kittiwake Baptist Assembly suffered total destruction to many of their facilities and major damage to the remaining buildings and facilities; and

"Whereas, many Mississippi Baptists in the northern area of our state are greatly inconvenienced in traveling the distance to the Gulf Coast assemblies;

"NOW THEREFORE BE IT RESOLVED that we the Lincoln County Baptist Association commend Tom Douglas and his staff for their valiant efforts in attempting to preserve the equipment and facilities of the assemblies in the wake of the coming storm."

"BE IT FURTHER RESOLVED that we suggest that the Mississippi Baptist Convention appoint a committee to be composed equally of Baptist laymen and Baptist clergymen to:

"1. Study the feasibility of selling the present assemblies on the Gulf Coast with all priority being given to selling the properties to a religious group or groups or for religious purposes.

"2. Study the advisability of relocating the entire assembly complex in a single area in a more central area of Mississippi.

"3. Study the probability for year-round use of the assembly by both Mississippi Baptist groups and other groups who would wish to contract for usage of the facilities providing such groups adhere strictly to the rules and regulations as designated by the convention's committee on assemblies."

Graham Forsees ---

(Continued from page 1)
hate to see all discipline in the Church of Rome broken down."

Mr. Graham was basically supportive of the right of women to work, but he also said "there comes a point when women must decide on priorities, especially when little children come." He praised the role of mother and housewife as one of the greater vocations.

"The church is a fellowship of people committed to Christ," he affirmed when questioned on youth's dissatisfaction with the institution. "The church is people, and as we move into the '70s there'll be more and more reconstruction of our idea of the church. The revolt, I think, is against the institution of the church, not against Christ."

He characterized today's young people as "more religiously minded" than the youth of his time.

In his address to the Gordon inaugural convocation, Mr. Graham emphasized the role of the "private Christian college" to educate the spirit and soul of man — an education, he charged, that some institutions of higher learning are neglecting.

Lincoln Baptists Consider Question Of The Gulf Coast Baptist Assemblies

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"2. Study the advisability of relocating the entire assembly complex in a single area in a more central area of Mississippi.

"3. Study the probability for year-round use of the assembly by both Mississippi Baptist groups and other groups who would wish to contract for usage of the facilities providing such groups adhere strictly to the rules and regulations as designated by the convention's committee on assemblies."

In the process of working on a skit or stunt, barriers are broken down, and individuals really get to know one another. Those who feel unwanted find acceptance. The lonely discover the warmth of companionship, and the shy see that they, too, have something to contribute. — Cecil McGee in "Drama for Fun," Broadman Press.

Suggested Order Of Business, Mississippi Baptist Convention

(Continued from page 1)

10:40 President's Address — John G. McCall
11:05 Congregational Hymn — Jerry Talley
11:10 Report of Committee on Committees
11:15 Musical Meditation — Martha Branham
11:20 Worship Hour

Scripture and Prayer
Sermon — Bill Causey
Alternate — John Lee Taylor
12:00 Closing Prayer — John Traylor

Tuesday Afternoon

1:50 Prelude
2:00 Scripture Reading — O. B. Beverly
2:05 Song and Praise — Norvin Forester
Prayer — Carl Wilson
2:10 Musical Meditation — Martha Branham
2:15 Business Period
Resolutions Presented & Referred
Report of Com. on Constitution & By-laws
Miscellaneous Business
2:55 Presentation of Budget — W. Levon Moore
3:05 Congregational Hymn — Norvin Forester
3:10 Election of Officers
3:30 Baptist Record — Joe T. Odle
3:45 Choral Worship — Gilfoy School of Nursing Choir
Jimmy Jones, Director

3:55 Address — Glendon McCullough
4:25 Closing Prayer — Grady Parker

Tuesday Evening

6:55 Organ Prelude — Hazel Chisholm
7:00 Musical Meditation — Martha Branham
7:10 Scripture Reading — C. C. Carraway
Prayer — Marvin Graham
7:15 Song and Praise — Dennis Bucher
7:20 Announcements, Recognitions, Miscellaneous Matters
7:30 Preparing for the Seventies
Directed by Bryant Cummings
8:30 Musical Meditation — Martha Branham
8:35 Address: "Facing a New Decade" — W. D. Hudgins
9:10 Closing Prayer — Wayne Coleman

Wednesday Morning

8:55 Organ Prelude — Hazel Chisholm
9:00 Musical Meditation — Martha Branham
9:05 Scripture Reading — Charles Conley
Prayer — Norris Stamper
9:10 Song and Praise — Art Carter
9:15 Reading of Minutes
9:20 Report of Committees
Time, Place and Preacher
Nominations

9:50 Miscellaneous Business
9:55 Convention Board Report and Adoption of Budget — W. Levon Moore
10:00 Baptist Foundation — Carey Cox
10:05 Christian Action Commission — Clark Hensley

11:20 Choral Worship — William Carey College
11:30 Address — Henry A. Parker
12:00 Closing Prayer — Bill Duncan
12:30 SEMINARY LUNCHEONS

Wednesday Afternoon

2:00 Organ Prelude — Hazel Chisholm
2:05 Song and Praise — Allen Tyner
2:10 Scripture Reading — Kenneth Duke
Prayer — Herbert Green
2:15 Choral Worship — William Carey College
2:25 Announcements — Recognitions
2:30 Radio and T.V. — Cecil Knox
2:40 Mississippi Baptist Seminary — W. P. Davis
2:55 Baptist Memorial Hospital — Charles R. Baker
3:05 Baptist Hospital — Paul Pryor
3:20 Education Commission — John Barnes
3:30 Report from the Colleges
Blue Mountain College
Clarke Memorial College
Mississippi College
William Carey College
3:50 Choral Worship — William Carey College
4:00 Seminary Representatives
4:10 Musical Meditation — Martha Branham
4:15 Address — Robert E. Naylor
4:45 Closing Prayer — Ed Gandy

Wednesday Night

6:55 Organ Prelude — Hazel Chisholm
7:00 Musical Meditation — Martha Branham
7:05 Scripture Reading — Van H. Hardin
Prayer — Sidney Parker
7:10 Song and Praise — Arlis Nichols
7:20 Miscellaneous Business & Announcements
7:30 Annuity Board — W. R. Roberts
7:45 Cooperative Missions — Foy Rogers
8:00 Woman's Missionary Union — Edwina Robinson
8:10 A Glance at Missions — Lewis Myers
8:30 Choral Worship — The Villagers from The Children's Village
Jan Nix, Director
8:40 Address — Thomas S. Field
9:15 Closing Prayer — Fred Fowler

Thursday Morning

9:10 Organ Prelude — Hazel Chisholm
9:15 Musical Meditation — Martha Branham
9:20 Scripture Reading — Billy McKay
Prayer — J. T. Gilbert
9:25 Song and Praise — Allyn Moore
9:30 Reading of Minutes — Paul Adams
9:40 Baptist Children's Village — Paul Nunnery
9:50 Committee on Resolutions
10:05 Miscellaneous Business
10:15 Choral Worship — Clarke College
10:25 Stewardship — John Alexander & Michael Speer

10:55 Sunday School Board — Hubert B. Smothers
11:05 The Future of the Assemblies
11:25 Musical Meditation — Martha Branham & Nancy Nystrom
11:30 Address — Darold H. Morgan
12:00 Closing Prayer — Perry Claxton
11:25 Musical Meditation — Martha Branham
11:30 Address — Darold H. Morgan
12:00 Closing Prayer — Perry Claxton

Thursday Afternoon

2:00 Organ Prelude — Hazel Chisholm
2:05 Song and Praise — James Hayes
2:15 Scripture Reading — James Smith
Prayer — Ralph Reeves
2:20 Choral Worship — Clarke College
2:30 Board of Ministerial Education — Louis Burghard
2:40 Historical Commission — R. A. McLemore
2:55 Musical Meditation — Martha Branham
3:05 Evangelism
3:25 Address — Carl Bates
4:00 Closing Prayer — Tom Dunlap

YOUTH SESSION

Mississippi Coliseum, Jackson
Ralph B. Winders, Presiding
6:50 Instrumental Prelude
Mississippi Youth Brass Ensemble:
Aubrey Gaskins, director
7:00 Prayer: W. Douglas Hudgins
Combined Choirs: Dan Hall, director
"Battle Hymn of the Republic" (Ringwald)
Congregational Singing: Tom Larrimore, Song Leader;
Major McDaniel, Organist; Tanner Riley, Pianist; and
Verne Taylor, Marimba.
"Since Jesus Came Into My Heart"
"He Keeps Me Singing"
"How Great Thou Art" (Cecil Harper, soloist)
Combined Choirs
"All Hail the Power" (Shrubsole-Ward)
7:20 Announcements and Recognitions
Convention president presents presiding officer
Recognition of special groups
Introduction of program personnel
7:30 Congregational Hymn
"We Praise Thee O God"
The Singing Churchmen of Mississippi
"Speak My Lord" (arr. Tanner Riley)
"One World, One Lord, One Witness" (Reynolds)
Congregational Singing
"He's Everything To Me"
"Do You Really Care?" (Richard Lister and Suzie Fulton, soloists)
Prayer: Mel Craft
Solo — "I'll Tell the World" — Miss Cathy Rein
7:50 Message: Jess Moody
8:30 Opportunity For Life Commitment
8:45 Benediction: P. A. Michel

Criswell Discusses Dilemma Of Southern Baptist

(Continued from page 1)

denomination, who believe a certain faith, and that, whether it is in the north or the south or the east or the west, is the Southern Baptist Convention.

Articles of Faith

Now, our Baptist people have never been hesitant, nor have they been afraid, to publish and to defend confessions of faith, articles of belief. We did it in 1611; we did it in 1644; we did it in 1689, the great London confession of faith, which is very long and involved; we did it in the Philadelphia confession of faith, which is just an American version of the London confession of faith; we did it in the New Hampshire confession of faith, which is a brief summarization and, therefore, most widely used—a brief summarization of the London confession of faith, of the Philadelphia confession of faith. We did it in 1925 under Edgar Young Mullins and we did it again in 1963. We have never been hesitant nor have we been afraid to publish what we believe. This is what is a Baptist—Article 1, Article 2, Article 3, on down to article, however many our different confessions of faith will enumerate. Nor have we been hesitant at our seminaries to say, "If you teach in this school you must sign these articles of faith. You put your name down here." I held in my hand this afternoon the articles of faith that are signed by one of our seminaries.

One time I organized a Baptist church. I was a teenager, and held a revival meeting. God blessed it, and I organized a church, and the way I did it, I took the New Hampshire confession of faith and I read the whole thing. Then I said all of you who believe this, come down the aisle—by letter from another like church or by confession of faith and baptism—come down the aisle and we will organize, and you can join this church.

Now the drift today in denominational, theological and doctrinal outlook is to be broad and inclusive and ecumenical. I could not give a better illustration of that than in some of the things that I have read and in some of the things that have been told me about how we used to be and how we ought to change. An illustration is Crawford H. Toy. I have in my library an international critical commentary volume on the book of Proverbs written by Crawford H. Toy.

Crawford H. Toy

The reason that it finds such a repercussion in my heart, the use of that man as an illustration, is because when I was in the seminary, several times I heard Dr. John R. Sampey dramatically describe the career and the dismissal of Crawford H. Toy, whom he said was the most brilliant young man he'd ever known in his life. Crawford H. Toy came to the Southern Seminary and was invited to be a professor, and in those days, (I am just telling the story as Dr. Sampey would relate it) he went to Germany and there he became infatuated with German rationalistic theology, and he came back to the Seminary and began to teach that.

When Dr. James Pettigrew Boyce, the president, and Dr. John A. Broadus who headed the New Testament department, could not dissuade the young man, then according to dramatic description by Dr. Sampey, they went with him after he was dismissed from the Seminary to the station in Louisville. Dr. Boyce on one side of him and Dr. Broadus on the other side of him, and Dr. Sampey said Dr. Boyce was on a crutch, and when the train was ready to be boarded and Crawford Toy was to leave, Sampey said that Dr. Boyce raised his right hand and said, "Crawford, I would give this right arm if you were back as you were when you came to our Seminary." He went into the Unitarian church and finally never went to church at all.

That is the young man that Lottie Moon came back from China to marry. She loved Crawford H. Toy, and Crawford H. Toy loved Lottie Moon, and when Lottie Moon came back from China to marry Dr. Toy, she found in him that German rationalistic theology, and she broke the engagement and went back to China and stayed and died in that foreign land.

Now, that is the man who is used as an illustration today of how narrow Southern Baptists are—that "we should have" (I'm just saying what they now say to me), "We should have kept and honored that great Hebrew scholar," Who, as you know, went to Harvard University and taught there, at which time he entered the Unitarian church, at which time he finally never went to church at all.

Somebody Is Changing

Now somebody is changing. Somebody is different. Is it I or is it they? For that was done by James Pettigrew Boyce, and it was done by John A. Broadus, and if we are changing, and Crawford H. Toy is to be a paragon of scholarship for which we are to be proud today, and such a man to be received as a theologian today, then there is a change that is coming to our Southern Baptist people. Are we to give up the doctrine and the faith, and to be like other denominations?

Why, if we have in our numbers men who don't believe in the confession of faith, the articles of conviction and belief that our Baptist people have published and have accepted through the years and the years, why don't these who do not believe them leave us, and join the denominations or the organizations in which they could believe? Is there any place for me and my church and my denomination? Is there? Or should I attempt to change, and should our church attempt to change, and should my denomination attempt to change.

Those Who Do Not Believe

I have here the front page of the Presbyterian Journal. I read that front page article:

"I have little patience with those who do not believe in the organizations to which they belong, and I detest those who remain in an organization with which they are in disagreement so that they may change the institution into something different from what it is and has been. Such men have no respect for the past, and in their arrogance claim the validity of their insights is so superior to others that they are free to do what they will."

"If they are honorable men, they would leave the institutions in which they do not believe, and join one of which they approve or found a new organization, gaining disciples by the importance and quality of their faith. Add therefore, to the sin of arrogance that of cowardice, for the revolutionaries are not possessed of the courage to blaze new trails. Instead of leaving hallowed institutions to those who believe in them, they bore from within to destroy the faith."

Demands For Change

Our denomination is increasingly beset and beleaguered by those who want to change us. I'm not talking about changing in the Christian compassionate love for people—black, white, green, purple, pea green, whatever they are—I'm not talking about the great sensitivity that has come to our convention about the grief and despair of humanity. I'm talking about doctrinal belief. I'm talking about the articles of faith. I'm talking about being a Baptist.

I saw a funny cartoon, Dennis the Menace, that appears in our paper in Dallas. The little fellow has a stick with his little belongings tied in a handkerchief and he has them over his shoulder, and he's been away and he has come back, and he stands at the door, and his dad and mother, the Mitchells, are looking down at him, and he says, "I have thought it over and I have decided to stay and you people to leave."

Controversy

Now the ugliness of religious controversy is deplorable. It's almost unholy. Yesterday in the paper there was described the confrontation between the Hindu and the Muslim in India. All of us on occasion have felt the sting of the altercation in the six counties of Ulster, largely centered now in Belfast, between the Catholics and the Protestants. There is an ugliness about religious divisiveness, separation, that is of all things unacceptable, almost unendurable, and such deep cleavages tear your heart apart.

I have a lot of Jewish friends, a bunch of them, and one of them came to me last week and said, "Pastor, did you know that out there in west Texas there were three men working on a highway project. One was a Hindu, and one was a Jew, and one was a Southern Baptist. It came a heavy deluge and they ran to a farm house for shelter, and the evening came and the farmer said, 'I don't know what I'm going to do with you. I have an empty room here with two beds, but there are three of you. But I have a suggestion,' he said, 'I have some sweet new mowed hay in the barn, so would two of you stay in the house and one of you go to the barn.'"

"Why certainly," said those gentlemen. So the Hindu said, 'I'll sleep in the barn.' He went out. It wasn't long (knock, knock, knock). They opened the door and there stood the Hindu and he said, 'There are sacred cows in the barn. I cannot sleep in the presence of Holy Cows.'"

So the Jew said, 'I will go to the barn.' (knock, knock, knock) They opened the door and there was the Jew. He said, 'There are unclean swine in the barn. I cannot sleep in the presence of unclean swine.'

So the Southern Baptist said, 'Stay here with the Hindu and I'll sleep in the barn.' (knock, knock, knock) They opened the door and there stood the cow and there stood the pig and they said, 'We cannot sleep in the presence of that fanatical Southern Baptist.'

Ah, dear. There are no divisivenesses like religious altercations and differences. They are evil. It is the oversowing of Satan, and that's my dilemma. How far am I willing to compromise? How far? "How can two walk together," said Amos, "except they be agreed?"

Early Christians

So for just a moment let's look at early Christians. The Apostles—it was Simon Peter who said to Jews, the

Sanhedrin, the official Sadducean, Pharisean parties, "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved." "You—except you repent and turn and believe on the Lord, you are lost." "You"—that's Simon Peter.

The sweet love letter of the Bible is Philippians, but in the Philippiian letter, in the third chapter, Paul calls the Judaizers "dogs"—"be aware of dogs"—talking about Judaizers. In the book to the churches of Galatia, Paul is talking about circumcision as a prerequisite of salvation, and I can't take that Greek word in mixed company, but it would be interesting to you boys who read Greek to look at it. Paul says there, and I quote the beautiful King James version, "I wish that they were cut off who trouble you."

John, the sainted apostle said, you're not to "receive him into your house," nor "bid him Godspeed," for you who receive him, the heretic—you bid him Godspeed, "you are a partaker of his evil deeds." Those men were uncompromisers, and they were that blatantly and openly.

Rome

Well, the Fathers, the Nicene Fathers. Do you ever ask the question, "Why did the Roman Empire persecute the Christians?" Of all of the governments the world has ever known, there was never a government so benign, so beneficent, so altruistic as the Roman government.

Despite certain things that you have in your head, they were just like that. Why, do you not remember the Attalid kingdom was bequeathed to the Roman Empire by Attalus the third, the king of Pergamus in 133 B. C., because he felt that the Roman Empire was so kind and so just, so broadminded, so inclusive that it would be a blessing to the Pergamean kingdom, and he bequeathed the Attalid Empire to the Roman government and they made of it the richest province in the Roman Empire—the province of Asia.

I hear preachers all the time refer to Ephesus as the capital of Asia. It was never the capital of Asia. Pergamus was the capital of Asia for over 300 years. It was given to the Roman Empire by a king who loved his people, and the Roman Empire was of all governments that ever existed, gracious, benign, and open hearted, taking care of the people, and first and foremost they were that in religion. When they conquered a province, and of course, it was an empire—when the Roman legions conquered a province, it was the policy stated of Rome that the religion of the people was therein licensed and became lawful to practice throughout the length and breadth of the nation of the civilized world. There was never any inclination on the part of the Roman Empire, ever to persecute nationalists in their religion.

Not only that, but in about 44 b. c. Agrippa, the friend of Julius Caesar, built in Rome the Pantheon. That's the most beautifully preserved building of all the civilized world. Many of you have seen it. The Pantheon—the all-god building. They had—and the niches are still there—a niche here for Jupiter, a niche here for Osiris, a niche here for Adonis—and all around the Pantheon all the gods of the Empire were welcomed to be adored, to be worshipped, for that was Rome, all inclusive.

Why Persecution?

Then why was it that the Christians were persecuted in the Roman Empire? And they were persecuted by the most gifted and able of the Emperors. The more able the emperor, the more viciously and fiercely did he persecute the Christians. Why? There are two great reasons. Reason number 1. When the religion of Christ was preached, the Romans said "Wonderful, we have a new god from the east," or as the Athenians first thought listening to Paul in Agara, "we have a new pair of gods," Jesus (masculine) and Ananias (feminine), because Paul preached Jesus and the resurrection. "Wonderful," said Rome, and they welcomed this new god from the east. See—this great, spacious and beautiful Pantheon—here is Isis and here is Osiris and here is Janus and here is Jupiter and here in this prominent niche, this will be Jesus.

Why weren't the Christians complimented? Think of it! We are a legal religion. Think of it! We are attested by the Roman Empire. Think of it! We have arrived. The rulers of the nation accept our deity. This is Jesus right by the side of Jupiter. But the Christians said, "No, not so!" It will not be Jesus by Jupiter or by Adonis or by Venus or by Osiris or by Neptune or anybody. It will be Jesus, alone. That's the first reason.

No Compromise

The second reason is this. In the days of the introduction of the propagation of the Christian faith there was introduced a new element of religious practice and worship of the Roman Empire, and it was a patriotic national reason that did it. They asked

that all the worshipers, all the religionists in the Roman Empire, whatever gods they might worship, they also asked that they bow before the shrine to the Roman Caesar. Now, that was not only a religious request, that they worship at the shrine of the Roman Caesar also, and they made a bust of him or they made a statue of him, and put him all over the Empire and asked people to come before him. They not only did that religiously but they did it as a source, as a background, as a foundation to cement the Roman Empire together. It was a patriotic act to bow before the Roman Caesar, and only one thing was asked—to take a small piece of incense and place it on the flame that burned before his image. That was all.

And the Christians, our anti-Nicene fathers, were asked to do one thing only—to take a pinch of incense and burn it in the presence of the idol, the image of the Roman Caesar—and the Christians said, "We will not do it!" And rather, even though they said "it is a patriotic commitment, it is a patriotic gesture, it is a symbolic adoration—just a pinch before the flame"—the Christians said, "We will die before we do it." You have that dramatic story of Polycarp of Smyrna who died, burned at the stake, rather than saving his life with a little pinch of incense, before the image of the Roman Empire.

These are our forefathers. They were great, non-compromisers.

Would We Stand?

Today, I don't know whether we would die for anything. I don't know, as the president of this convention, whether there is enough commitment on the part of our people to pay any price for any ultimate doctrine of our Baptist faith. Compromise anything in it. To me, if a man believes in pedo-baptism and the elder type of worship, why doesn't he join the Presbyterian church? If he likes the Presbyterian form of government, and if he likes to sprinkle babies, why doesn't he join the Presbyterian church? Why change me and why call me a reactionary, laden, they say, with medieval theological baggage; I ought to update myself.

I don't need any updating. I'm just doing what the Apostles did. I'm just doing what the Christian martyrs did. I'm just doing what our Baptist forefathers did. I believe this about the Scriptures, and you can read it. And I believe this about God. And I believe this about the church. And I believe this about baptism and about the Lord's Supper. This is what my forefathers believed. This was what the Bible said. This is what the Bible says. And when the time comes that I cannot believe that, I ought to leave and go somewhere and join myself to people who believe what I have come to believe, but I ought not to try to change the great scriptural, apostolic commitment, that our forefathers loved, and preached, and upon which and around which they built our institutions.

If there was something vile in those articles of faith, I'd say let's call a convocation of our people and let's look at the iniquity, at the unscripturalness of the theme of our forefathers and let's get right with God. Let's change these iniquities, misrepresentations and misunderstandings of John A. Broadus and James Pettigrew Boyce.

Judson And Rice

I have in my library, the personal journals, two big thick volumes, of Adoniram Judson. He went out as a Congregational missionary, and it was over baptism, baptism, it was over baptism that he became a Baptist, and his successors in this present day are coming to the place in their pulpits and in their churches, where they say baptism is immaterial. You want to sprinkle your baby and join this church, fine. Isn't that amazing thing?

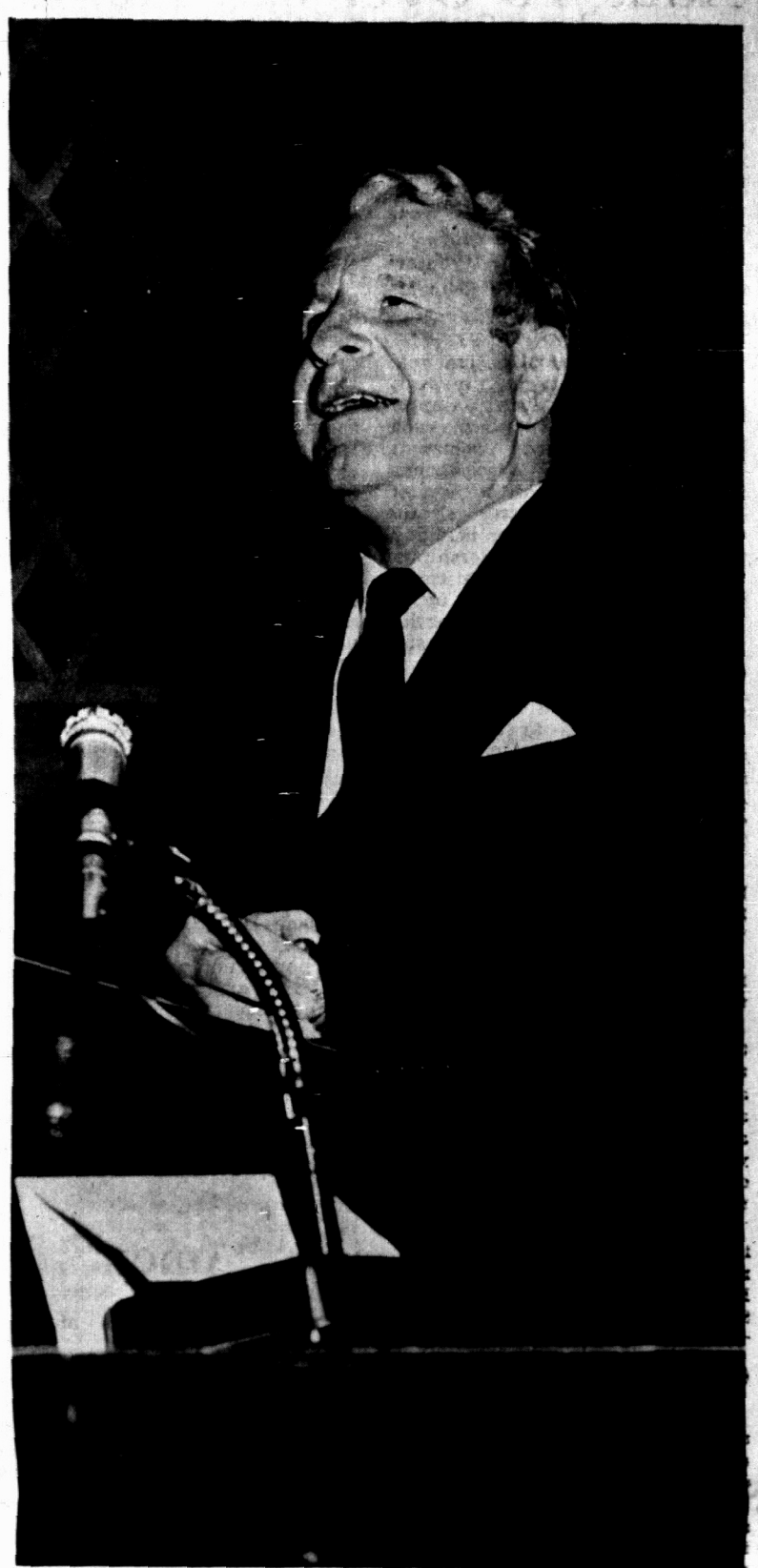
That's where we came from. That's why we were in the mission business. Adoniram Judson said to teh mission at Serampore, Calcutta, "I'm a Baptist. I ought to be baptized." The mission baptized him. The William Carey mission baptized him.

Luther Rice, the same way, on another ship reading the great New Testament. "I am a Baptist," and he was baptized. Luther Rice came back, as you know, and organized the Triennial convention to support our Baptist missionaries. That's where we came from in our great mission repudiate all that great commitment. Yet, today we would meet that our forefathers made in these days that are passed.

An Observation

Well, I have one little, simple observation to make and that is this. In my humble judgment, and this is just my judgment, this is what I think—in my humble judgment I think we ought to take those articles of faith. This is what we believe. This is what it is to be a Baptist. Take those articles of faith—we adopted them in 1925 with Mullins. We adopted them again in 1963 under the administration of Herschel Hobbs.

We ought to take those articles of



Dr. W. A. Criswell

faith and say, "This is what it is to be a Baptist. This is it." It's plain; it's written out, and it's got the scriptures, syllable by syllable and verse by verse, tells us what it is to be a Baptist. This is a Baptist seminary—this is what we believe. This is a Baptist college—this is what we believe. This is a Baptist church—this is what we believe. This is a Baptist convention—this is what we believe. This is a Baptist denomination—this is what we believe. And if you don't believe that, you are not a Baptist. You find you a place, but don't try

to bore from within and destroy us. "The Son of God goes forth to war, A kingly crown to gain; His blood red banner streams afar: Who follows in his train? A noble army, men and boys, The matron and the maid, Around the Saviour's throne rejoice In robes of light arrayed: They climbed the steep ascent of heaven Through peril, toil and pain. Oh God, to us, may grace be given To follow in their train. Just be a Baptist."

Baptists' Biggest Week

(Continued from page 1)

of budget and presentation of the new executive secretary, Dr. W. Douglas Hudgins.

Election of officers is scheduled for Tuesday afternoon. If custom is followed, Dr. McCall will be reelected to a second term.

During the past several years the convention has alternated between a clergyman and a layman and reelected each time for a second term. The presentation and referral of resolutions, scheduled in previous conventions at the opening Tuesday morning session, has been set for the Tuesday afternoon session this year.

Any resolutions, referred automatically to the Resolutions Committee, are considered by the committee in the forming of its report to the body at a later session.

Miss Hazel Chisholm, host church organist, will be convention organist, with O. D. Randall, minister of music of Main Street Baptist Church, Hattiesburg, as pianist.

To assist in presiding will be Rev. Clark McMurray, Pascagoula, first vice-president, and Rev. Bynum Basden, Coffeeville, second vice-president.

Paul Adams, Starkville, is recording secretary with Horace Kerr, Jackson, associate recording secretary. "Surveying the Seventies" will be convention theme.

The Mississippi Baptist Convention Board will hold its annual pre-convention meeting Monday afternoon

beginning at 2 o'clock at the Mississippi Baptist Convention Building.

Dr. Levon Moore, Pontotoc, president, will be in the chair.

The Mississippi Baptist Men's Conference will be held Monday afternoon and evening at Jackson's First Baptist Church with the annual banquet to be held at 5:45 o'clock at Parkway Baptist Church in Jackson.

The afternoon session will begin at 3:30 p.m. with the evening session to begin at 7:30 p.m. (A complete report is found on page one).

Men's Conference Planned

(Continued from page 1)

Steve Cook and Van Johnson, students at Mississippi College, Clinton.

Cecil Harper, minister of music of host church, will lead music for the afternoon session.

The afternoon session will be given to interpreting the organizational structure, curriculum materials and ministry of missionary education for six-seven-eight year old Royal Ambassadors.

Persons attending should include church staff members, plus those presently serving as Brotherhood directors and Royal Ambassador leaders.

Couples currently serving in the Sunbeam organization who will be assuming the six, seven, and eight year old Royal Ambassador ministry for next year should also be in attendance.

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi
JOE T. ODLE, Editor

THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, November 6, 1968



Quiet Talks ON RELIGION IN LIFE

CHESTER E. SWOR

Weights Or Wings?

A high school boy, in whose face there was reflected much of tragedy and tension, came to me for counsel. Both of her parents were indescribably unworthy: his mother was awaiting court trial on a very serious charge; his father was an agnostic of disrepute in the community. The special status of his family was worse than mediocre.

Yet, the boy himself was a person of high ideals, of unsullied character and reputation, and held in high esteem by his fellow-students. The gnawing question of his heart was simply this: would doors of opportunity be closed to him in the future because of the disreputable character of his family?

Achievement

I was happy to share with him a reminder of two of our nation's happiest traits: (1) the fact that what an individual is in character and achievement outweighs in a determining way the nature of his family background; (2) the fact that Americans admire even more highly an individual who has achieved despite great handicaps.

My only warning to him was this: that he could permit the condition of his family to handicap him if he himself carried it constantly in his mind in the form of fear or resentment. In that way, the family background would become a psychological mill-

stone which could impair his future greatly.

On the other hand, I counseled, that if he permitted his family background to become a challenge to excellence on his part, what might have been a weight would become wings of achievement.

Victory

Limitation of space prevents my sharing all of his glorious story, but here are high points: distinguished military service, graduation from two leading universities of our nation, marriage to a superlatively fine young woman, a professorship of distinction in an American university, four wonderfully fine children, and happiness beyond description.

He is achieving the highest dreams of his heart, because he refused to permit adverse conditions to become weights.

All of us can turn would-be weights which tend to hold us back into wings which speed us forward if we will fill our minds with thoughts of victory, our hearts with overcoming faith in our all-powerful God, and our days with constructive efforts instead of destructive complaints.

In short, we can make of our mountains of difficulty actual pathways of victory.

(Published by special arrangement with Dr. Swor, 902 Whitworth, Jackson, Miss.)

EDUCATION

WHAT'S HAPPENING
THE EDUCATION COMMISSION, SBC

Education in the final analysis is only an acknowledgment that each generation stands on the shoulders of the preceding generation and is heir of all the truth, all the values, and all the discoveries that belong to the past. We cannot turn the clock back by renouncing the intellectual quest. We must rather renew our educational system by finding for it a firmer foundation.

—Cuthbert Rutenber

Today we face the paradox of a confused, generally affluent, sometimes violent society condemning a college generation for being confused, generally affluent and sometimes violent.

The good teacher is the supreme actual instance of the conception of man and the universe on which liberal education is founded. . . . The fundamental asset of any university is its faculty. It should never be forgotten that when a student goes to college, he is primarily going to a faculty.—William Carden

A know-it-all is a person who has the solution to all of the world's problems right in the hollow of his head.

College is wonderful. It takes the children away from home just as they reach the arguing stage.

their views about the denomination. Among those interviewed are a deacon from Knoxville, Tenn., a Baptist college student from Pineville, La., a missionary commissioned for service overseas, several top missions leaders, a pastor of an inner-city church in Worcester, Mass., missions workers with a hippie colony in Berkeley and San Francisco, a Negro Home Mission Board staff member, and several seminary professors.

One scene showed former SBC President Wayne Dehoney, wearing a turtle-neck shirt and pendant, telling of the inner-city ministry of Walnut Street Baptist Church in Louisville, and another showed Allen Graves, dean of administration at Southern Baptist Theological Seminary, debating with his son over the generation gap.

The film closes with an appeal for the kind of "Dimensions of Courage" Southern Baptists have shown in the past as the denomination faces the future.

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Baptist Week In Jackson

Next week will be Baptist week in Jackson. From all over the state messengers and visitors will come to attend the 134th annual session of the Mississippi Baptist Convention.

For the 28th consecutive year the sessions will be held in Jackson's historic First Baptist Church, where this year, a new pastor, Rev. Larry Rohman, will welcome the messengers, who, in a sense, will be headed by the former pastor of the church, Dr. W. Hudgins Hudgins. The latter left the leadership of the church last February, to become Executive Secretary of the Mississippi Baptist Convention Board. Dr. John McCall, pastor of First Church, Vicksburg, is president, and will be presiding at most of the sessions.

This promises to be a good convention, for a splendid program has been prepared by the Committee on Order of Business, and a number of outstanding personalities will appear. The convention will be preceded by the state Baptist Men's Conference on Monday afternoon and evening, and will close, as has been the custom for several years, with a giant youth rally at the State Coliseum.

As Baptists gather in Jackson they come at the close of what has been a year of blessing and advance in the churches and association, but also at a time when some difficulties have beset the work. Serious problems confront the state and nation and

these have had their effect on the churches. The catastrophe of Hurricane Camille seriously hurt a large area of the state, touched all of the work in the state, and destroyed, at least for the time being, the convention's assembly property and program.

The economy probably still is the most serious problem facing the churches and the convention. Inflation is affecting not only every institution and agency, but also every church. As a result the Cooperative Program gifts have not quite kept up on a percentage basis with the income of the churches. Yet, the costs of operating a large program of missions, education and benevolence continues to climb. The budget of the convention, as well as of the churches is caught in this squeeze, and problems result. The convention faces no crisis, but must seriously consider the problems of how to finance its program, and adjust to the situation it faces.

It is because of this that there should be earnest prayer in every church next Sunday, for the messengers as they gather in Jackson. Pray that the Spirit of God may control every heart, and give power and wisdom from on high for every session. Pray, too, for the officers, and for all who will participate in the program.

Because of the issues involved, this is an important convention. It will may be a great one, if it can allow God to lead from the opening moment to the closing "Amen."

Our Response Is "Amen!"

Have you read the article by Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, and President of the Southern Baptist Convention, which begins on page one of this issue? If not, we urge you to turn to it and read it. Moreover, don't just scan it, but read it word for word.

This was the "president's message" at the recent meeting of the Executive Committee of the Southern Baptist Convention, held in Nashville. It was delivered to members of the Committee, and to SBC and state leaders,

at the opening session of the meeting.

This is a great discourse, poured out of the heart of a man who knows Southern Baptists and loves them devotedly. It is a most timely for it deals with an issue confronting the convention right now.

The message needs no interpretation or addition from anyone, since it speaks so clearly for itself. In modern terms, Dr. Criswell "tells it like it is." We do not see how any true Baptist could disagree with him. Our own response is a hearty "Amen."

"The Church Has Failed?"

I was attracted by the headline. "The Church Has Failed, Says Theologian." There it was in plain words. Of course, I had seen similar statements before, since many persons have made such blanket charges in recent years.

I thought of the church as an institution. I thought of the individual churches which had lived and of the tens of thousands of churches which are living and are vibrant in their witness today.

I thought of the millions of people who have been won to Christ because of the witness which has gone forth from those churches . . . of homes that have been saved and rebuilt because of the message of Christ preached from those pulpits. I thought of civilizations which had been remade by the message the church proclaimed, and of the fact that history had been changed because the church had lived.

I thought of the promises in the Bible that the church would remain here until Christ's return.

The church has failed! How ridiculous a statement. Far better could it be said, "The Theologians Have Failed, Says the Church." This would be much nearer the truth. It is the theologians who have altered the church and its message; have watered down its belief in the Bible; have changed its God given purpose; have turned it from the only course in which it could succeed.

As I read the article I realized that this particular theologian was speaking of one particular group, his own church. And I would have to agree with him, for that group did change the New Testament message, and did add things to the church which did not belong there; and has left God's purpose for it. As a result, I would agree with the theologian. It has failed.

Many churches and denominations have failed and are failing today because they have made their organizations into a social action group, instead of flaming witnesses for Christ. Social action will follow when the true message of redemption in Christ is proclaimed, but when the church loses that message, and social action becomes the very center of its life and program, it will fail. Some churches have been led by their theologians to that position. Those churches are failing today. They no longer have a message the world is hungering for. They no longer have the Word of God, for they do not believe it. They no longer have the power of God, for it is His message and His word that God blesses and empowers. They no longer have the institutional strength, to cope with world problems and needs.

The church has failed? Yes, some have, and some are. But not true churches of the Lord Jesus Christ. These will remain, as He promised, until He comes again.

"QUOTABLES"

Selected by the editor from contemporary thought and opinion

WENDELL BAXTER: An atheist does not find God for the same reason a thief does not find a policeman. He is not looking for him.

"JUST BEING against communism will not conquer it. Communism appeals to people because its followers are willing to die for it."—Dr. Milton U. Ferguson.

"ENDEAVOR to live so that when people see your footprints in the sands of time they will see more than the marks of a heel."

IT IS NOT how long but how well we live.—John Ray, English Proverbs (1600)

FRANCIS PROVERB: To exaggerate invariably weakens the point of what we have to say.



NEWEST BOOKS

FACES OF GOD by Samuel J. Schreiner (Broadman, Readers' Plan Selection, 128 pp., \$1.50).

These daily devotionals have thumbnail biographical sketches of biblical personalities, coupled with Bible verses, a question for meditation and a brief prayer. Starting with a new theme each Sunday, there is a different person for each day of the week, all carrying out the week's theme. All the personalities are united by the concept that "the faces of those who serve God reflect his image."

HAS GOD CALLED YOU? (Broadman, Readers' Plan Selection, 128 pp., \$1.50).

Within the Christian context, the word "call," through overfamiliarity and vague usage, has become such a part of pious jargon that many hearers automatically turn a deaf ear to it. This book sets out to take away these misuses, distortions, and clichés. It emphasizes the Christian call as a unifying symbol that integrates one's total life with the eternal purpose of God as revealed in Christ.

A FAITH THAT WORKS by B. J. Chitwood (Broadman, Readers' Plan Selection, 128 pp., \$1.50).

"A faith that does not work in daily life is sterile and barren. . . . Churchmen of our time need to be reminded that 'by their fruits ye shall know them.' Men and women need to de-

more than 'walk down the aisle and trust Jesus.' Instead, their trust must result in a lifelong walk with Christ. The recognition of these truths has prompted this book," states the pastor-author.

LET'S GO SOUL WINNING by Jack Hyles (Sword of the Lord Publishers, paperback, 47 pp., 50 cents).

Step by step lessons in how to lead a soul to Christ.

100 YEARS OF TRIAL AND TRIUMPH. Compiled and Edited by William Otis Seal (Otis Seal, Calvary Baptist Church, 3905 Eighth St., Meridian, 91 pp., paper \$1.00).

The history of Pine Grove Baptist Church, Pearl River County, a church which observed its centennial in 1965. The author grew up in this church and has searched into its history to tell the story of its century of service. The book also contains statements by many of the former pastors, selections from the church minutes, the story and pictures of its buildings, and an alphabetical list of its members. All who have died since 1900 also are listed by years. A valuable historical volume of church which has had a great ministry in its area.

REVOLUTION IN EVANGELISM by W. Dayton Roberts (Moody Press, paperback, 127 pp., \$1.25).

The story of Evangelism-in-Depth in Latin America, a far-reaching in 1960.

Proposed Constitutional Amendment

The following Constitutional Amendment was proposed last year to be voted on at the 1969 Convention.

It is proposed that the Plan of Organization and Action of the Constitution of the Mississippi Baptist Convention, Article I, Section 2, paragraph 1, be amended to read:

Section 2. The Mississippi Baptist Convention Board shall be composed of 100 members, one member from each association nominated by the association, plus additional "at large" members to total 100. These "at large" members shall be nominated by the

Convention Committee on Nominations. Not more than four members from any one association may serve on the Mississippi Baptist Convention Board, and when a pastor or layman is already serving, a layman or pastor respectively shall be nominated by the Committee on Nominations. In the event of the consolidation of associations or the formation of a new association the Board membership shall be adjusted, if necessary, according to the above stipulations. Constitution and By-Laws Committee Paul Harwood, Chairman

Kentucky Association Refuses To Oust Churches Over Baptism

VERSAILLES, Ky. (BP)—The Elkhorn Baptist Association refused to consider motions to withdraw fellowship from churches practicing "alien immersion" and from one church in the association which was ordained women as deacons.

But the messengers to the association never actually voted on the motions to withdraw fellowship. Rather, they voted on a parliamentary point of order which permits the messengers to decide whether or not they even want to consider a matter.

The effort to withdraw fellowship from churches that accept as members, persons who have been baptized (immersed) by churches of other denominations and ordaining women as deacons was led by Ross L. Range, pastor of Ashland Avenue Baptist Church, Lexington, Ky.

At least six churches would have been excluded if Range's motion to exclude churches practicing alien immersion had been approved.

Range, vice moderator of the association, said that such a practice was unscriptural, unbaptistic, and was disrupting to the fellowship of the association. He cited several historical Baptist statements supporting his view, including an association constitution provision for the association to determine its membership and protect its unity.

Frank Owen, pastor of Calvary Baptist Church in Lexington, the largest church in the association, argued against the motion, saying that alien immersion was not a test of fellowship for the Southern Baptist Convention or the Kentucky Baptist Convention, and should not be for the Elkhorn Association.

Owen pointed out that Baptist had never agreed on this matter, and probably never would.

He then raised a point of order, in a parliamentary move asking the body to decide whether or not to consider the matter further.

The vote by the association was 74-68 in favor of not considering the matter further.

Following this vote, Range made another motion calling for the association to withdraw fellowship from Faith Baptist Church, Georgetown, Ky., for ordaining women as deacons. Association Moderator Donald White ruled that the same principle applied to this motion as the first, and asked the messengers to vote on whether or not to consider the matter. The vote was 73-65 against consideration.

The action by the association, located in central Kentucky, was the fifth nationally-reported Baptist association (usually involving Baptist churches in one or more counties) to vote on accepting or rejecting churches because of baptism practices.

New SBC Film Views Present More Than Past

NASHVILLE (BP) — The 45-minute motion picture prepared as part of the Southern Baptist Convention's 125 anniversary emphasizes the present and future more than the past, according to reactions from about 30 persons attending a press preview of the film.

The movie is to be premiered at about 100 Baptist Mobilization Night (M-Night) rallies at major metropolitan centers, mostly in the South, from Nov. 15-Dec. 15.

Following the mid-December date, it will be available for showing at Baptist churches and other meetings through the Baptist Film Centers.

"In preparing this film, we were not just interested in saying 'Happy Birthday to us,' and showing a costume piece with people dressed like they did 125 years ago," said W. C. Fields public relations secretary of the SBC executive committee and chairman of the committee which coordinated the film.

"We were concerned about trying to portray who we are, and what we are, where we have been and where we are going," said Fields in informal remarks at the press preview.

Entitled "Dimensions of Courage," the film portrays both the unity and diversity among the 11.3 million members of the convention by showing Baptists from all across the country as they express divergent views about things that affect their faith and witness.

Both Fields and Crawford Howell, manager of Broadman Films department at the SBC Sunday School Board and another member of the film committee, said that one of the difficult things was to try to portray within 45 minutes the views of 11 million people in 34,000 churches in all 50 states, plus cover 125 years of history.

Howell said that National Education Media, Inc., of Hollywood, which produced the film ended up with nearly 8 miles of film and 8 miles of tape on the editing room floor. It would take 20 hours to show that much film. The problem was to decide how much and which of those 8 miles to use.

The movie opens with scenes from the present, showing guitar-strumming Dan McBride of Texas using musical satire to provoke laughter about the denomination.

Then it quickly shifts to the past, showing the graveyard in South Carolina where Luther Rice, a founder of the convention is buried, and the First Baptist Church, Augusta, Ga., where the convention was founded 125 years ago, in 1843.

After a brief historical background, the scene shifts back to the present with an interview with Convention President W. A. Criswell of Dallas and another interview with Porter Routh, executive secretary of the SBC Executive Committee, Nashville.

Quickly, the camera pans buildings where SBC agencies have their headquarters, but quotes Routh and several pastors placing the emphasis of the denomination on people and on evangelism, not buildings.

Though several top denominational leaders are interviewed in the film, the main focus is on Baptist people of all kinds and from all areas, and

A Visit To Thailand

By W. Douglas Hudgins

Now here we are in Thailand. Let me first identify it to our own Mississippi people as the place where Glenn and Polly Morris labor, along with many others of our friends here, including the Max Alexanders, Frances Hudgins, the Benton Williams and many, many others, including, down at Bangkok, Earl Bucher and his wife Joanne, who is one of the doctors in the hospital; Dr. and Mrs. Alton L. Hood, he also one of the surgeons at the hospital; along with Barbara Corley, a missionary journeyman; Rosemary Spessard, and others whom we met. This has been a most interesting day.

Let me begin with yesterday when, upon arrival, we were met by Max Alexander, in charge of the mission here. We were brought to the hotel and spent a few moments in getting cleaned up and then went to a Sunday afternoon worship service with our missionary staff in one of their homes. I had the privilege of preaching briefly, and then Dr. Scofield and I spent more than an hour talking with these friends about various situations back home, including some of the recent events with which they had not become familiar.

A young evangelistic missionary named Wade Aiken was present in the group. Wade Aiken's parents belong now to the First Baptist Church in Vicksburg, and of course, though Wade was reared in Louisiana, he looks to Dr. McCall and to the church of his parents now as being a kind of church home back in the States. He is a very affable, enthusiastic, splendid young man, and I predict for him very fine things in the days that are to come. Incidentally, he left this morning to go into another area for some work and we saw him only briefly at that particular time.

After spending the evening with our friends at this mission and then getting a very good night's rest here at the hotel, we left fairly soon the next day for Bangkok, which is the site some sixty miles away of our hospital, and we had a very interesting time down there. They have a hospital with much better equipment than the one we saw at Gaza, but they do need personnel, as all do, and here in Thailand their witness to the Thais is a very special one. It takes a long, long time, but the very high regard in which those people are held reflects a wonderful thing so far as our

medical missionary witness is concerned.

Now let me come back, if I may, to the city of Bangkok. We were able to visit a number of the churches on Sunday. We had the opportunity of looking at several of them. I shall not try to name them, although among the group of churches that we visited were the Sepan-Sam where we saw a group of about 35 children in a Sunday school gathering led by some native Thais, and this was a very happy, thrilling group of children. They seemed to respond pleasantly to Mr. Scofield's taking their pictures and to our brief visit. This is one of six chapels, along with seven churches, that are sponsored by the mission station here in the city of Bangkok. Incidentally, Bangkok holds a tenth of the whole population of Thailand's 33 million. This city is spread out, thickly populated, with its many, many problems, and with its monumental traffic jam just like Tehran, though not quite as wild, and is, of course, the largest city in the country and is a rapidly growing commercial institution of itself.

From this church we went to the Prakanang church. The pastor here is a native Thai. He is a graduate of the Bangkok seminary, and we noticed that they were being prepared in every way to observe the Lord's Supper as a part of their worship hour, but having to visit other churches, we could not stay and worship with them. We journeyed some distance to perhaps the largest, or one of the largest, churches (Baptist) in Bangkok, namely the Grace Baptist Church. This is a church primarily for the Mandarin Chinese, and the services are conducted in their language, not in English. The pastor, Mr. Mu, was serving in the army years ago, I understand, and having come in contact with some of our Christian missionaries was led to become a Christian, and then as a Christian Chinese he has found it almost impossible to get more than a tourist visa into Bangkok. However, it is the hope of these people that he will be able to get back into the city to continue to be pastor of this church. At any rate, they hope to have him back next summer for what they call a revival meeting, getting him in on a tourist visa of great duration with the hopes that they can work out things with the government for him to stay.

During the time pastor Mu is away, Dr. Morris is the acting pastor, and Glenn, himself, conductor the service yesterday which we attended in its full duration. We sang along with them, though we had to sing in English. We couldn't understand their prayers nor the reading of their scripture, but we did see two things that were of tremendous significance.



Parkway Chapel Becomes Parkway Church

Parkway Chapel became Parkway Church on Sunday, October 12, after being a mission of the Houston, First Church since 1962. At a special organization service at 2:30 p.m. approximately 150 members and guests heard a recommendation from the Examining Council that Parkway be constituted as a regular Baptist church. Dr. Joe Odle, editor of the Baptist Record, preached the sermon in the special service. Rev. Ira Bright, pastor of the new church, stated that there were 189 resident members. Parkway is located in a new brick building with comfortable facilities for all age groups.

Here in this church we saw Pastor Glenn Morris baptize a young Chinese man, and then shortly after that ordinance we sat and watched the congregation observe the ordinance of the Lord's Supper. This was a delightful experience for us and, with a crowd of about 75 or 80 people, it was an unusual worship experience. After the service was over I learned this very interesting human interest story.

In this Grace Baptist Church is a small, but very adequate and beautiful, electronic organ. When I asked about the organ it was Mrs. Morris herself who told me this story about the organ. Years ago her mother, Mrs. M. P. L. Love, who, along with Mr. Love, at that time were members of the Main Street Baptist Church at Hattiesburg, gave during a special missionary offering a lovely diamond ring. This ring in later years was converted to cash, and this cash was entrusted to Polly Love to do some time whatever she pleased as a missionary memorial gift for her mother. A short while ago when this great Baptist church was completed, Polly Love decided that the best thing she could do with her mother's gift was to buy the church an organ, so today the electronic organ that plays for the services at Grace Baptist Church in Bangkok, Thailand is a gift in memory of the late Mrs. M. P. L. Love of Main Street Church, Hattiesburg.

After the services here were completed we went by the Immanuel Baptist Church and were interested that they, too, were observing the Lord's Supper, and as it appeared they were just about in the middle of the ceremony, we did not enter the building nor stay, but it was a delight to visit their very adequate and very interesting building facilities. Then we went by the Calvary Baptist Church later on in the day and witnessed a group of Thai young people in a mass rehearsal for some music program

that they had planned for in the near future, and then we went with the Max Alexanders to dinner at a very lovely private club here in the city, modest perhaps by our standards, and yet very adequate, and we enjoyed a lovely visit with them and their children.

One wonders about our mission witness in Thailand. Upon asking our friends here of the specific problems, I learned that there was a special situation faced here in Thailand. These people, of course, are Buddhists. How many Buddhist monks we have seen in their saccharin-colored robes going about their wanderings on the street! Of course, we have not been yet in a Buddhist temple. We've seen the many prayer shrines on the street and in yards, senate houses, etc. One of these senate houses is just down the street from the hotel where we are, and to see the great spiritual hunger apparent in the eyes and faces of the people as they light their candles and light their joss sticks and wave their incense and present their flowers and gifts and make their prayers to a cold, inarticulate statue makes one's heart reach out all the more that they might know our Lord Jesus.

But I did not realize, and maybe our folks back home did not realize that the Buddhist religion and their Thai citizenship are almost one and the same thing. In the cultural background of these Thai people, to forsake Buddhism as their religion and to accept Christianity, something new, is in the minds of the people a rejection of their patriotism and the ties to their country. Though this is not so, it is very difficult to get the Thai people to understand it and thus, converts are very, very slow. However, just as George Braswell in Tehran is in a strategic place, so these wonderful missionaries here are placed in a marvelous land and I believe that there is great opportunity and great

Thursday, November 6, 1969

BAPTIST RECORD PAGE 5

Don't Make A Bad Decision

By W. R. Roberts

All pastors have been brought under Social Security—unless they signed a formal legal document that only a few signed. Whether this coverage is good or bad is purely academic now. They are in the plan with no escape route open to them.

A church is not permitted to pay its pastor's Social Security. In lieu of the church paying its pastor's Protection Plan with the Annuity Board, some of our pastors have asked their churches to raise their salaries enough to care for Social Security and drop the Protection Plan with the Annuity Board. This decision has been a costly one for our pastors—amounts to about \$411.58 per year on a \$4,000.00 salary. Actually, approximately 75% to 80% of our pastors make \$3,878.00 or less. Those in this salary range are the ones who usually drop the Annuity Board plan. The fact is, with a spiraling economy, every pastor will need both at retirement time.

Both the pastor and the church will make a bad decision if the church drops the SBC Protection Plan in order to help the pastor pay Social Security. Certainly, churches will be expressing their concern when they give an increase to help pay Social Security, but it will be most unwise to do that in lieu of the SBC Plan.

Examples of handling retirement costs for a pastor whose salary is \$4,000.00 per year.

The following example will show why.

Southern Baptist Protection Plan	
When pastor participates in plan "A"	
Church contributes 10% of \$4,000	\$400.00
State Convention contributes 5% of \$4,000	200.00
Total annual investment in pastor's retirement	\$600.00
Substituting Salary Increase for Social Security	
When pastor elects to have his church increase his salary to pay his social security in lieu of participating in Plan "A"	
Amount he must pay in S.S. Tax on \$4,000.00 (6.4%)	\$256.00
(Given him by the church)	
Amount of addl. S.S. he must pay on the \$256.00 (6.4%)	16.38
(Not paid by his church)	
Amount of S.S. Tax he must pay	\$272.38
Actual Cost of Social Security Increase to Pastor	
Amount of tax to Internal Revenue Service on the \$256.00 given him by the church (a minimum of 20%)	\$51.20
Amount of addl. S.S. Tax he must pay on the \$256.00	16.38
Out-of-pocket money he must pay as result of church giving him salary increase of \$256.00 to pay his S.S.	\$67.58
His church has actually given him	\$256.00
Less what he must pay out-of-pocket	67.58
Pastor net gain when church gives him salary increase to pay his own S.S.	\$188.42
Advantage of Keeping Protection Plan	
When pastor participates with church in Plan "A" with church paying the total cost and pastor paying his own S.S. the following applies:	
Pastor's net gain when church pays into Plan "A" plus amount paid by State Convention	\$600.00
Pastor's net gain when church increases salary to pay his social security	188.42
Pastor's net loss when church gives salary increase to pay his social security	\$411.58

NOTE: When a pastor pays his own social security and his church pays all the cost in Plan "A" the pastor then has all the benefits of both programs at a net cost to him of \$256.00. All above computations based on a salary of \$4,000.00 per year.

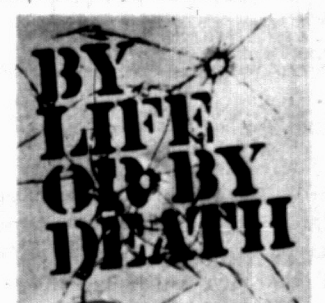
hopefulness that in the years to come, as this city and country are opening up to new thoughts and new standards and new ideas, that there may be a greater breakthrough for the Gospel of the Lord Jesus Christ.

One does not visit a new country for the first time and feel that he adequately can pronounce judgment on anything. Certainly to me this part of the world that I had never seen is a revelation. Oh, the thousands and thousands of people. Poverty in our country is almost riches compared to the squalor and the filth in which many of these people live. Out in the areas that we traversed this afternoon coming back from Bangkok, the absolutely indescribable and pitiable condition of the people almost would break one's heart, but, as Paul established his great mission work in the cities, so does it seem wisdom for us today, and the Foreign Mission Board, it appears to me, has been very wise in doing so, to establish our mission heart in the center of our great cities.

This blessed mission staff with its joyousness of spirit, with its sense of dedication, with its cooperativeness, with its optimism, with its courage and with its sincerity, is reflecting great credit upon our Mission Board and Southern Baptists, and I think that each of us should be greatly proud of these wonderful people.

Let me bear a word of personal testimony to Mississippi Baptists. I came out here a missionary Baptist. I shall come home more greatly missionary than I have ever been, but I must make a confession. These blessed people I'm afraid have something I do not have. Maybe it is because the Lord has not called me here, but, in my judgment, a man or a woman, to be delighted and happy and satisfied in an environment like

this, must have a positive call of God before he can be a successful missionary. To our young people back in our States let me say, do not consider being a missionary simply because it is an opportunity to do a great job or to be a service to humankind. If God calls you, blessings on you, but if God is not in it, do not attempt it, for you will never stand up under the strain or the stress if somehow that's not your spot in God's plan for this world.



violence and martyrdom in this turbulent age

by James C. Hefley

Here, at last, is the moving story of a new breed of missionary martyrs. The 20th Century breed—nine killed and five captured, struggling to bring God's message of compassion and love to the war-torn people of Viet Nam.

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by Tom Skinner

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at your Baptist Book Store

Missionary Rides "Jet Circuit" In Persian Gulf Area

A "jet - riding circuit rider" is what Rev. James F. Kirkendall, Southern Baptist missionary to Lebanon since 1962, calls himself now that he is conducting an itinerant ministry among U. S. citizens living in places in the Middle East where there are no missionaries or Baptist churches.

Mr. and Mrs. Kirkendall, who were assigned their new roles by the Foreign Mission Board in its September meeting, will maintain their headquarters in Beirut, Lebanon, where he was pastor of English - speaking University Baptist Church before resigning September 30.

"The people I have contacted in the Persian Gulf area are excited about the prospects of regular visits by a missionary," Mr. Kirkendall says. "Because they want to share the cost of this ministry they pay all the travel expenses of their 'jet-riding circuit rider.'"

Thousands of miles of air travel are required. The Persian Gulf States (Bahrain, Qatar, and the seven Trucial States) are located in the north-eastern coastal area of the Arabian Peninsula.

Mr. Kirkendall recounts some of the incidents that led to his new assignment:

A Baptist family in Oklahoma was sent by an oil company to Dubai, one of the seven Trucial States, or Sheikhdoms. They wrote to Dr. John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, to ask if there were any Southern Baptist missionaries in Dubai, or anywhere in that part of the Arab world.

Dr. Hughey referred them to the missionaries in Lebanon and sent a copy of his letter to Mr. Kirkendall. Thus began a correspondence that took Mr. Kirkendall on an exploratory

took Mr. Kirkendall on an exploratory

A Baptist family from Kansas had been sent by an oil company to the state of Abu Dhabi, west of Dubai. On their first visit to Beirut the family attended University Baptist Church. They expressed a desire that someone come periodically to minister to U. S. citizens living in "that desolate piece of Arabian desert that is floating on a sea of oil," Mr. Kirkendall says.

He has visited the families in Dubai and Abu Dhabi twice. And he has been asked to help in other places. For example, a doctor who had been a missionary in the Middle East asked Mr. Kirkendall to consider starting a ministry in the city where, at the time, he was one of about 1,500 Americans.

After a long delay, Mr. Kirkendall was able to go to the city. While there he helped conduct a worship service which the Christians called a "well-fare meeting." Eventually, the group arranged for monthly visits by the missionary, and for a year and a half he has been conducting monthly "wel-

meantime the American population has grown to 2,800.

In another city, two U. S. Air Force majors (one of whom was converted in the English - language Baptist church in Bangkok, Thailand) have tried to organize weekly worship services and have asked the missionary to come "if at all possible." The U. S. ambassador in that country has suggested yet another city with a sizable American population where, he thinks, a visit from Mr. Kirkendall would "be appreciated."

Mr. and Mrs. Kirkendall have met some of the students who attend an American boarding school in Beirut while their parents are stationed in the Persian Gulf States. One 13-year-old, for example, who entered the school this fall will not see her parents in Abu Dhabi again until Christmas. Mr. Kirkendall has become a liaison between the students and their parents, whom he sees on his trips.

"Jet travel makes this circuit possible," the missionary says, "and Southern Baptists make it a reality through one of their missionaries." fare meetings" in that city. In the

Denominational Freedom--A Forgotten Emphasis

By Allen O. Webb, Pastor Daniel Memorial Church, Jackson

In recent years, we have run the gauntlet in America in our emphasis and cry for freedom. It has gone all the way from the Hippies, Black Panthers, S.C.L.C., S.D.S., to the respected level of professors and denominational workers. Howard Bramlette gave emphasis to the need for more academic and intellectual freedom, both among students and faculty in his recent message to the young people at Glorieta. This is simply a camouflage of the real issue which is "to teach whatever they desire as truth." We have always had freedom of research and expression but professors have not been free to contradict and undermine the basic Baptist beliefs and convictions.

There is no such thing as unlimited freedom in our nation. If the liberal professor has unlimited freedom, our

denomination is given no freedom to promote her basic beliefs through her institutions. A professor should be given all the freedom possible within the framework of a Baptist institution, but should not be given freedom to destroy the basic beliefs that have been primary in making our denomination a great instrument in the propagation of the gospel of our Lord. I have all the freedom I want as a Baptist pastor; however, if my beliefs were those of another denomination, my freedom would be severely limited. The same principle holds in our convention. With a conservative majority in the Southern Baptist Convention, the conservative theologian has all the freedom he desires; yet in the same convention the freedom of the liberal professor would be severely curtailed in a conservative atmosphere.

When Mr. Bramlette asserts that

"we will have to loosen the educational institutions from the shackles of consensus and majority vote in mass assemblies," does he mean that we should support these institutions with mission money and be denied any voice in their function, purposes, and goals? My contention is that we need to keep the shackles of Baptist as it is interpreted by the "consensus and majority vote in mass assemblies," on every institution and agency that is supported by mission money or else we cannot justify the expenditure.

In an age of clamor for freedom, the constituents of our Southern Baptist churches should have the freedom to maintain their institutions as "arsenals of the faith" contemporary with the emphasis on "educational excellence." The majority of Southern Baptists do not seem to see any contradiction between these two worthy objectives.



Royal Ambassador Week

BOYS IN MISSIONS—These lads are among the thousands in the limelight in many Southern Baptist churches during Royal Ambassador Week, Nov. 2-8. The mission education program for boys combines mission learning with activities that appeal to boys. This year's theme is "Missions... Belief in Action."

Sunday School

Superintendents' Retreat Camp Garaywa--December 5-6

FOR: General Sunday School Superintendents (Pastors invited to attend with Superintendents)

Staff Personnel and Missionaries
COST: \$7.00 (Includes lodging, linens, insurance and three (3) meals).
CONFERENCES:

1. Training: New Church Study Course — Chester Vaughn
2. New Grouping-Grading Plan — Billy Hudgens
3. Bible Teaching Program for the 70's — D. Lewis White
4. Space, Buildings, Equipment — Dennis E. Conniff, Jr.
5. Bible Teaching Opportunities & Projects for 1970 — Judd Allen

SPEAKER: Bryant M. Cummings

Program begins Friday afternoon at 4 p.m. and adjourns with noon meal on Saturday.

GUESTS:



Chester Vaughn
Consultant, Sunday School, BSSB



D. Lewis White
Consultant, Sunday School, BSSB

Training Union

Training Union Leadership Convention

December 29-30
Broadmoor Church
Jackson



Philip B. Harris
Speaker
Nashville, Tennessee



Verne Taylor
Song Leader
Laurel

Leadership Conference Leaders

Church Member Training	Joe Davis Hancock
Leadership Training	Southwestern Baptist Seminary, Ft. Worth, Texas
New Church Member Orientation	Baptist Sunday School Board, Nashville, Tennessee
Adults	Tennessee Training Union Department, Nashville
Young People	Texas Training Union Department, Dallas
Intermediate Leadership	Tennessee Training Union Department, Nashville
Junior Leadership	Texas Training Union Department, Dallas
Primary Department Workers	Tennessee Training Union Department, Nashville
Beginner Department Workers	First Baptist Church, Jackson
Nursery Department Workers	Approved Worker, Columbus

Portuguese Baptists Organize 36th Church

A newly organized Baptist church in Vila Nova de Gaia, Portugal, brings to 36 the number of churches in the Portuguese Baptist Convention, reports Mrs. John M. Herndon, Southern Baptist missionary, whose husband is pastor of the congregation.

As many as 40 have been attending the Sunday School and 40 to 50 the worship services at the church. By the end of September four new converts were awaiting baptism.

Gift Time

One of the delights of the Christmas season is giving gifts. Why not one that gives lasting enjoyment?

THE UNUSED CRADLE
By Esther T. Barker
A might-have-been story of the 12-year-old Jesus who finds an unused cradle in the carpenter shop — and the Christmas story unfolds. An ideal gift for older children. \$1.25 each; ten or more \$1.00 each.

THE UPPER ROOM BOOK OF CHRISTMAS CAROLS
Now printing its 1,000,000 copy, this popular book features thirty carols, Negro spirituals, and fun songs. Perfect for caroling, parties and worship. 20¢ each; 6 for \$1.00; \$12.50 per 100. Envelopes for mailing, 1¢ each.

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Lebanon Baptists Deplore Liquor Traffic, Pornography, War

The annual meeting of Lebanon Association, meeting with Rawls Springs Church morning session, and with Greens Creek Church for the evening session on October 21, adopted the following:

"WHEREAS the liquor interests and traffic continue to sow the seeds, and reap the harvest of disease, death, and destruction,

"BE IT RESOLVED that we go on record as dedicating ourselves in a relentless warfare against this legalized work of the devil. In view of the increase in the problems caused by the wide-spread alcoholism in our midst,

"BE IT RESOLVED that the Lebanon Baptist Association and the individual churches of the Association give serious consideration to encourage the ministry of the Home of Grace at Van Cleave, and other like institutions.

"AND WHEREAS obscene and pornographic printed materials and on the screen are continuously, and increasingly bombarding our people with the lustful device of Satan.

"BE IT RESOLVED that we go on

record as committing ourselves to the task of ridding our community of these forces that are destined to corrupt both the young and the old,

"AND WHEREAS there are continuing and flagrant encroachments upon the time honored principles of the separation of Church and State in our State and Nation, and whereas we believe that our own Mississippi State Legislature has so greatly passed legislation that appears to be both a violation of the Constitution of the United States and the Constitution of the State of Mississippi pertaining to appropriating public funds for religious and sectarian purposes.

"BE IT FURTHER RESOLVED that we go on record as deploring this action of our State Legislature, and go on record once again in support of the historic position of Baptists concerning the separation of Church and State.

"WHEREAS there are many alarming problems pertaining to human relations in our nation and in our state,

"BE IT FURTHER RESOLVED that we go on record as appealing to

our Baptist people to pray for, seek for, develop, and apply the principles of our Lord Jesus Christ in every area of human relations, and that we pray for compassionate attitudes and actions toward all people everywhere without pride or prejudice.

"WHEREAS we have been made aware by the survey of our Annuity Board of the Southern Baptist Convention that one of the greatest poverty pockets in America is among the blessed retirees and their widows among pastors, missionaries and servants of the Lord through our denomination,

"BE IT FURTHER RESOLVED that we go on record as encouraging the Annuity Board and the Executive Committee of the Southern Baptist Convention to continue their work on these poverty problems until a solution is found that will be pleasing to God, and helpful to these servants of the Lord in their evening time of life.

"WHEREAS our people of America are confused, frustrated and divided over the war in Viet Nam, and potential war in other parts of the world,

"BE IT RESOLVED that we commit ourselves to prayer to God our Father for ourselves, for our national leaders, and for enemies that a just, honorable and lasting peace may be found."



Whitesand—One Of Five To Earn Top Recognition

Whitesand Church, Jeff Davis Association, was one of five churches in Mississippi which last year earned Distinguished Recognition in the use of the Training Union Achievement Guide. Pictured are members of the Training Union Council: Mr. and Mrs. Willard Smith, Mr. and Mrs. Sam Griffith, Rev. and Mrs. Billy Greene, (pastor and wife) Kenneth Lee, Curtis Bridges, (Training Union director) Mrs. O. C. Griffith. Members of the council not pictured are Mrs. Wilmer Lane, Ray Mullins, Mrs. Lillian Booth, Miss Wanda Bridges, and Mrs. Jean Slater.

MUSIC

Dean Winters Now Available For Choral Workshops In Churches

Mr. Donald Winters, Dean, School of Music, William Carey College, Hattiesburg, is now available to conduct youth and adult choir workshops in churches on weekends.

Dean Winters, well-known choral director throughout the south, has served as minister of music at First Baptist Church, Atlanta; Broadway Baptist Church, Louisville; and has concluded 10 years of service as minister of music, First Baptist Church, Hattiesburg.

Dean Winters is available to work with choirs beginning on Friday evening, also on Saturday and on Sunday. In addition, he is qualified as an organ consultant—to advise on organ installation and to assist the church organist.

Churches desiring Dean Winters' service may contact him at William Carey College, Hattiesburg. The honorarium and travel expenses would be agreed upon between the church and Mr. Winters.

Dan C. Hall, State Music Director, Church Music Department, Mississippi Baptist Convention Board, states that this is a fine opportunity for a church to improve its youth and adult choirs by securing the service of Mr. Winters.



Donald Winters

Missionary Dies During Orientation

Rev. J. Fred Rippetto, 35, of Columbia, Mo., died Saturday morning, October 18, in a hospital in Atlanta, Ga., following a month's illness.

He and Mrs. Rippetto were employed missionary associates by the Southern Baptist Foreign Mission Board in June, and they were in orientation for overseas service at Callaway Gardens, near Pine Mountain, Ga., when illness struck. They were to have gone to Hong Kong as host and hostess for the Hong Kong-Macao Baptist Mission (organization of Southern Baptist missionaries).

The orientation community at Callaway Gardens, made up of 103 other missionaries and their children and the orientation staff, held a brief memorial service in the Orientation Center before the body of Mr. Rippetto was started on its journey back to his native Columbia, where funeral rites were to be held in Calvary Baptist Church, Tuesday, October 21.

Dr. James D. Belote, secretary for East Asia for the Foreign Mission Board, and Dr. W. David Lockard, director of orientation, were to participate in the funeral service in Columbia. Burial was to be in Columbia.

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SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON — LIFE AND WORK CURRICULUM

The Faith Of God's Remnant

By Clifton J. Allen

Lamentations 3:19-40; Ezekiel 18

The setting for this lesson is the time after the destruction of Jerusalem in 586 B.C. The plight of God's people was one of affliction and misery, of discouragement and grief, of disaster and despair. What did it all mean? The book of Lamentations is a poetic description of their distress, of their recognition that their suffering was due to the judgment of God on the wayward people of Judah, and of hope through the mercy and faithfulness of God. God preserved a remnant. By faith they held on to the promise of God. We consider also a passage from Ezekiel. One of the central teachings of this prophecy is that of individual responsibility.

The Lesson Explained TRIED BY SUFFERING

As a background for a study of our lesson passage, let us keep in mind the entire book of Lamentations. The writer is not certainly known. The book affirms the righteousness of God in meting out judgment on a sinful nation. The affliction and grief of God's people, described throughout the book, is reflected particularly in the first eighteen verses of chapter 3. The writer describes his pain and sorrow in terms of personal experience, but he is really pouring out his soul in lament over the plight of God's people under the rod of his wrath. However, God did not bring suffering on the people of Judah with vindictive wrath but with righteous justice.

PRESERVED BY MERCY (vv. 19-24)

With these verses the writer began to see the bitter suffering of God's people, like wormwood and gall, in the light of God's steadfast love and mercy. The very depths of his pain caused him to look for some ground of hope. The writer found hope in the Lord's mercies and compassions. Calamity and suffering had been almost unbearable. The Lord's mercy alone kept him and others alive. On this basis, there was consolation. He learned that God's compassion never fails, that it is never exhausted. God's mercies are countless. They come with fresh abundance each new day. God's faithfulness is never altered by man's unfaithfulness. His attitude of love is eternally constant. When we come to extremest destitution, we realize that the Lord indeed is our portion.

SUSTAINED BY FAITH (vv. 25-33)

The experience of suffering has really no ultimate solution apart from faith in God. If one will "both hope and quietly wait for the salvation of the Lord," he will never be disappointed. It is good to learn to wait. While waiting, we must be willing to receive the discipline of the Lord. If we wait with the right spirit, we will come to the point of recognizing and receiving God's salvation as a gift of his grace. If one learns with faith to bear the yoke of hardship in youth, he will grow toward maturity in strength and confidence. By faith we are enabled to bear punishment with meekness and to endure persecution with courage. By faith we are convinced that God will not cast off forever.

Truths to Live By

The deepest depths often cause men to seek God. — Why many persons refuse to hearken to God during times of good fortune is hard to understand. But such is the case. Then, when the stroke of judgment falls, when they find themselves bereft of possessions or friends or health, they begin to be aware of their rebellion against God, their dependence on God, and their need of God's forgiving mercy. It may be necessary for our generation to experience a visitation of God's purifying judgment to cause the people of this generation to seek the Lord. In some places, law and order become a shamble of anarchy. Lust and adultery are so common that chastity is more the exception than the rule. Wine and liquor dare to claim respectable status. Atheism is the stock-in-trade of sophisticated intellectuals. God knows what is going on. He may find it necessary to visit our nation and other nations with a judgment of wrath before people will cry out from the depths to confess their sin, recognize God's faithfulness,

and put their hope in his kingdom.

A firm hold on God by faith is the equipment we need for the afflictions and conflicts of life. — God ought to be our portion. Our desires ought to be centered in him. If he is the ground of hope, if he is the supreme object of desire, if we cling to him with resolute determination to hold on to him whatever else may have to go, we shall find that he is all we need. He will be our righteousness, our redemption, our salvation, our steady anchor in the storm, our strength for endurance, our light in the darkness, our consolation in grief, and our hope in the ruin of desolation.

Whatever the situation, each person is responsible. — The innocent may have to suffer with the guilty, the righteous with the unrighteous. But no person can blame others for his own wrongdoing before God. The people in captivity in Babylon tried to evade their responsibility, saying, that the fathers had eaten sour grapes with the result that the children's teeth were set on edge. God would not accept their alibi. No one can justify his sins because of another's unfaithfulness. We are each, individually, responsible before God. God will deal with every person on the basis of his own attitudes and deeds. Let every unbeliever face the fact that he must give account to God for his unbelief. Let the believer also face the fact that he is responsible for his stewardship. There is certain reward for faithfulness.



Family Night At Lowrey Memorial

Annually, local families of Blue Mountain "adopt" groups of Blue Mountain College students as members of their church families and enjoy a Harvest Season dinner, song-fest, and mid-week service with them. Left to right: Judy Brown of Bruce and Sandra Freeman of New Albany, are being served some of the abundant food, by Rev. Alvin G. Hall, pastor at Lowrey Memorial. Church families enjoy special friendships and hours of fellowship throughout the session.

Briarwood, Meridian Is Constituted

On Sunday, October 19, the Briarwood Church was constituted from the former Ponta Hills Independent Church, in Meridian.

With the establishment of the new church, the following resolution was adopted by the members: "Resolved, that we who are assembled in the name of our Lord Jesus Christ, believing that it is God's will for us to establish a church, do solemnly enter into covenant to become an organized fellowship for the purpose of worshipping God, witnessing to his saving grace, living as Christians in the world, and ministering to the needs of people whenever we observe such needs, to the glory of God the Father, the Son, and the Holy Spirit."

After the new church was established with 33 new members, three new members were joined into the fellowship. Charter membership will be open through November 2, 1969.

The church voted to work with the Lauderdale Baptist Association and the Mississippi Baptist Convention adopting The Southern Baptist Convention's 1962 Articles of Faith.

The church is located on Highway 39, 1/2 mile north of the Briarwood Country Club, where it has plans for building a new sanctuary in the future, under the leadership of Rev. Thomas J. Wood, pastor.

Man Before A Holy God

By Bill Duncan

Lev. 22:31-33; Isa. 6:1-5; Isa. 99

The other day I heard an adult say, "There is nothing sacred today." The things that are sacred or holy are those things that have been set apart for sacred use. When one thinks, there are very few things to-day that have not been mixed with sin.



Man has tried to make his God so much like himself that he has failed to realize that his faith should make him to be like God. "Ye shall be holy: for I the Lord your God am holy." God is holy but not withdrawn from the world. He is different from man in his quality of moral perfection, but God has not forsaken man. He wants man to have the same character.

God is so different from the pagan gods in literature. The pagans were like their god, immoral. We need to be like our God—holy.

The Way to Holiness

God had given to Moses the code of life that the children of Israel were to follow. This would enable them to live together and to find the approval of God. The Ten Commandments were only a part of the regulations that Moses made known to the people. A great portion of Leviticus spoke of regulations in the sacrifices, worship services, and behaviour of the people.

God told the people to "keep my commandments, and do them: 'I am the Lord.' If the people did not have respect for the one giving the law, then they would never keep his commandments. God had to be different from his people, and the man of the Lord represented the character of God. Therefore, the people were not to profane (secularize) it. They must keep it sacred.

The greatest thing that the old Testament prophets could point out to prove God's gracious character was the deliverance from Egypt of Israel. This made known the kind of God he was.

If the people would respond to, "I am the Lord," with dedication and obey the Lord's commandments, then he would hallow the people. One cannot make himself holy, but he can allow God to set him apart from the sinful world by keeping God's instructions. As one draws closer to God, the further one goes away from the world. If one will dedicate him-

self to God, the world will separate itself from him.

The need for God's Holiness Isa. 6:1-5

The holiness of God made known the sinfulness of man. Isaiah saw God high and lifted up with even the angelic awareness of His Holiness. What else could he have said, but "I am undone." I am not perfect, or I am not complete, but the meaning of the statement. But the sin seems to have been one of his lips. He had not told the story of God to the world of his day and neither had his people. God has given to every man the moral perception that reveals what kind of person he is in the presence of God.

How would man ever know his imperfection, if he did not have God to remind him of what he should be like? God is like a mirror. Man needs to look at God quite often to see himself as he really is. The more we compare ourselves with one another the better we become. The more we compare ourselves with hGod, the worse we become. It is no wonder that toward the end of his life, Paul said, "I am the chief of sinners."

The Song of Holiness Psa. 99

"Holy, Holy, Holy
Lord God Almighty
Early in the morning
Our song shall rise to Thee."

Like our song of old, the subject of this Psalm is the holiness of God. The thought began with the majesty of God. He is great! He is powerful, and the praise needs to be powerful. So much that the whole earth should tremble. Because he is holy, he is gracious also. He could never deal with his people if he were not full of grace.

Our need is "Exalt ye the Lord our God, and worship at his footstool; for he is holy."

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Home Board Names New Missionaries

ATLANTA (BP) — The Southern Baptist Home Mission Board here appointed seven new missionaries and accepted the resignation of staff member Bill Amos.

Amos, assistant secretary of the department of Christian social ministries, will become pastor of the Portland Bridge Mission in Louisville, and adjunct professor of weekday programs at Southern Baptist Theological Seminary.

The board also appointed seven missionary candidates to full-time service. Lyndon Wells Collings will become superintendent of missions in Gary, Ind., and will be assisted by his wife. Mr. and Mrs. Thomas Potts will serve under the department of rural-urban missions; Mr. and Mrs. Weldon Stevens were appointed language missionaries to Anadarko, Okla., and Carol Ann Tesseneer now working at the Baptist Good Will Center in Greenville, S. C., has been given missionary status.

Called to Sandersville

Rev. Horace Carpenter, pastor of Roxie Church for 9½ years, has accepted the call of the Sandersville Church.



There have been many additions to the church by baptism and by letter during Mr. Carpenter's pastorate at Roxie. A number of improvements have been made to the church, an addition to the sanctuary has been built, a church library has been established, and an audio-visual department has been added.

Mr. Carpenter, a graduate of Mississippi College, has served in Franklin County as moderator, president of the pastors' Conference, and as a member of the Mississippi Baptist Convention Board. He is married to the former Henrietta Tucker of Delhi, Louisiana.

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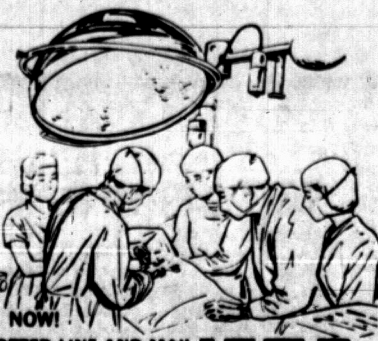
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